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ABSTRACT

An evaluation of an experimental anthropology program which was introduced to students at the Magee Secondary School is presented. The purpose of the course, a detailed course outline, and the rationale and basic generalizations of Anthropology 11E are included. A listing of required and suggested course readings as well as student reaction to the experimental program are appended. (CK)

ED057103

RESEARCH REPORT

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September, 1971
A. Clinton, D. McIntyre and
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Research Report 71-26

Department of Planning and Evaluation
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1595 West 10th Avenue
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Introduction

During the second semester of the 1970-71 school year, an experimental Anthropology program was offered to students at Magee Secondary School. The purpose of the course was to introduce students to Anthropology and provide them with materials of vital human interest on how organized groups cope with the eternal problems of man and his environment. The pilot program was designed to implement the rationale (see Appendix A) as developed by the Anthropology Sub-Committee of the Curriculum Revision Committee and outlined by Mr. H. L. Walker, Social Studies Department Head of Magee Secondary School.

The course as developed by the teacher, Mr. B. Wilson, consisted of the following five units:

Unit I - Experiences in Anthropology - an introductory unit to develop an awareness of culture and to study anthropological methodology. (Approximately 15 hours of instruction)

Unit II - Physical Anthropology and Archaeology - an examination of prehistory. The evolution of man and culture from 4,000,000 B.C. to historic times. (Approximately 5 hours)

Unit III - The Indians of the North Pacific Coast - an in-depth examination of the indigenous peoples of B. C. Emphasis was placed on their art, religion, technology, kinship, mythology and political systems. (Approximately 25 hours)

Unit IV - The Coming of the White Man and his Effect upon the Culture of the Northwest Coast (Approximately 15 hours)

Unit V - An Ethnographic Study in Depth - maximum immersion in one culture. (Approximately 20 hours)

Appendix B contains a detailed outline of the course curriculum with required and suggested readings.

A total of nineteen students who voluntarily elected the Anthropology course were registered in the following grades:

Grade 9 - one student,
Grade 10 - one student,
Grade 11 - five students, and
Grade 12 - twelve students

In evaluating the achievement of these students, the teacher assigned the following final letter grades as shown in Table I.

TABLE I: DISTRIBUTION OF FINAL LETTER GRADES RECEIVED BY ANTHROPOLOGY 11E STUDENTS

	Letter Grades				
	A	B	C	Pass	Fail
Number of Students	6	6	4	2	1

All students passed the course with the exception of one Grade 12 student who was attending school on an irregular basis and who was having difficulties with other school subjects.

Student participation, class tests and research papers contributed to these letter grades in the following proportions.

1. Student participation (performance in seminar and discussion groups) - 20% of the letter grade.

2. Class tests consisted of two topics which the teacher selected from a list of ten topics that had been proposed by the class. Students were required to prepare for the ten topics as they did not know until the test was administered which topics had been selected by the teacher - 50% of the letter grade.

3. Research paper and oral presentation - 30% of the letter grade.

Although the Grade 9 and 10 students received "A" and "B" letter grades respectively, the Magee teaching staff believed that Social Studies 11 should be a prerequisite (or should be taken concurrently) to provide sufficient academic background and maturity for the topics studied in the Anthropology 11E program.

Evaluation of the Program

The Anthropology 11E class was visited on June 9th by an evaluation team composed of:

Mr. A. Clinton, Education Department, Vancouver School Board,
Mr. D. McIntyre, Social Studies Department Head, Lord Byng Secondary School, and
Mr. A. G. Moodie, Planning and Evaluation Department, Vancouver School Board.

The team observed students viewing a film on the life of the Netsilik Eskimo people. This film was one of a series that was being shown to provide students with background material for preparing an in-depth ethnographic report on the Netsilik culture.

After the film was shown, a questionnaire prepared by the Planning and Evaluation Department was distributed to Anthropology 11E students. Appendix C contains the summarized comments from fourteen of the nineteen students who were registered in the program. (Discrepancies in attendance and enrolment figures were caused largely by students who had left school for summer employment.) The variations in the total number of responses per question were caused by students sometimes writing several responses to a particular question. An analysis of student questionnaire responses strongly support the continuation of the Anthropology 11E program. A brief discussion with students (while the teacher was not in the room) substantiated the questionnaire responses by revealing a high interest in the Anthropology program.

In a second meeting on June 23rd the evaluation team reviewed the original course outline with Messrs. Walker and Wilson and made further refinements to the existing program.

APPENDIX A

RATIONALE AND BASIC GENERALIZATIONS OF THE ANTHROPOLOGY 11E COURSE

RATIONALE AND BASIC GENERALIZATIONS OF THE ANTHROPOLOGY 11E COURSE

I. Rationale of the Course

1. Every society is continually seeking to define itself. For example, an essential distinguishing feature in Canada is that the nation is a composite of ethnic groups; this country has been the promised land for many from overseas. At the same time, these settlers did not come into a cultural or social vacuum; they arrived at a place where highly developed traditional cultures flourished. Canada can be understood only when its complex nature is considered. It is suggested that the task of an anthropology course would be to emphasize the importance of native Indian and Eskimo cultures as they are known in their traditional state. The problems of acculturation, as related to sociology and political science, would form the conclusions of the course.

2. In this fashion, anthropology can be defined as the study of traditional societies. As such, it studies organized human groups solving the eternal problems of man: how to cope with his environment, with himself, and his fellow man; with the relations of the members of the group, with the relations of groups; how to cope with the inevitability of death. All people have to face such problems. This is why anthropology, when properly presented, has relevance and is of exceptional interest.

3. It seems evident that today's students are losing interest in society because they do not understand it and because they do not find their place in it. They must be offered materials that are of vital human interest; and they must be offered intellectual challenge. Since anthropology deals with real people in their real settings, and since it has already developed sophisticated ways of understanding the workings of society, of tradition, and of the human mind, it is potentially one of the most relevant academic fields.

II. Basic Generalizations of the Course

The following generalizations would probably be included among those the course would try to develop:

1. All men are totally civilized and every culture should be understood on its own terms.

2. Kinship systems in a traditional society are important for the security they provide.

3. All societies have through time worked out a balance between the nature in which they are set and the needs of man.

4. Man is distinguished from other animals primarily because of his use of symbols.

5. Language provides the growing member of the society with a world view.

6. Although traditional cultures are relatively stable and struggle to remain so, they are continually changing.

NOTE: From the above it is intended to show that the course is not to be an introduction to the theory of anthropology but one on and for the understanding of societies.

APPENDIX B

EXPANDED COURSE OUTLINE OF THE ANTHROPOLOGY 11E PROGRAM

ANTHROPOLOGY 11E - EXPANDED COURSE OUTLINE

UNIT I - Experiences in Anthropology

As time permitted, material was presented in the following manner:

(a) formal lecture
(b) discussion - lecture (full class participating - if size permits).
(c) seminar discussion groups
(d) film or tapes with discussion
(e) game or simulation situations
(f) field trips

A. Showing of film Remnants of Race (bushmen) leading into the Kalahari bushman game and an examination of the ways people use space. (School map, Vancouver map, archaeological site maps, etc.)

B. Personal space and interaction (or personal relationships). Simulation game - Parent's Dilemma. What are family relationships? What is a family? How does an Anthropologist look at sex?

C. Swearing and Cursing -- what do they mean? Why is everybody so "up-tight" about words? - Taboos.

D. Concept of Time -- how does it vary with different groups of people? Is time important to you? the Indian? the Eskimo?

E. What is Culture? Can it be defined accurately? How does an Anthropologist think of culture?
How do you see the world around you?
How are your observations coloured by your own culture?
- Ethnocentrism.

F. Examination of slides of various cities -- identify country, continent or city. (after High School Geography Project).

An examination of a slide that is "out-of-focus". This slide is brought into focus by stages. Identification of subject matter at each stage.

G. Garbage "dig" in the classroom. Prepared midden in the classroom with household garbage (perhaps "salted" with artifacts).
- organize site grid map.
- record artifacts (what is an artifact?)
- tentative conclusions about civilization that produced artifacts.
- WRITTEN ASSIGNMENT i. e. Hand in notes on artifacts found in midden. -- Arrive at conclusions from observation.

H. An examination of two anthropological articles (sets of reprints)

(a) Religion of the Coast Salish
(b) Body - Ritual of the Nacirema *

The first is a serious description of the religious practices of the Coast Salish while the second is a science-fiction "spoof" of anthropological method and our own culture.

Students were asked to analyse the two articles and describe the cultures with the limited amount of information available.

WRITTEN ASSIGNMENT i. e. Analyzing two articles and describing results from analysis.

* (NACIREMA = AMERICAN)

Unit II -- Physical Anthropology and Archaeology

A. Lecture: What are the subdivisions of Anthropology?
   (a) Physical Anthropology
   (b) Social Anthropology
   (c) Linguistics
   (d) Archaeology

B. Prehistory -
   - The evolution of man - the different types of men and "near-men" uncovered by archaeologists.
   Film; Digging up Adam (Nat'l Geog. Dr. L. Leskey).
   Evolutionary time chart (Ardrey)
   - Impact of Charles Darwin. How does evolution conflict with Christianity?

C. Book Report (from selected titles on prehistory)
   - WRITTEN ASSIGNMENT

D. Prehistory of our own area.
   - Where did the Indians of B. C. come from?
   - Swadesh - Glottochronology - time depth of language -- separation of two related languages.
   - "Beringia" land bridge theory.
   - Similarities between Asian and North American cultural traits on the Pacific Rim.

E. Geography and Geology of our area through the ice-ages to the present.

F. Borden's work in our area.
   - Artifact replica kits from V. S. B. and from the National Museum.

G. Field trip to a midden. *

H. Slides of Kwatna "dig" near Bella Coola. (showing archaeological methods).

I. Simulation game DIG**

Unit III - Indians of the North Pacific Coast

Emphasis in this unit will be on the works of DUFF and DRUCKER.
TERM PAPER was due by the end of this unit.
   - topic chosen by student.
   - topic and statement of purpose was approved before student commenced final draft
   - topic was presented orally
   - written report submitted was done in scholarly style

A. Linguistic provinces and tribal groupings.
   - capsule descriptions of each group.

B. Physical Setting - Economy of Abundance.

C. Technology of the Northwest Coast.

D. Kinship patterns, moieties, phrateries and political systems.
   - The Potlatch.

E. Art and Mythology.

* Lack of time.
** Not available for Spring semester.

NOTE - Several N. F. B. films used during this unit:
Haida Carver
Indian Memento
Indians of the Skeena
- Field trips to -- (a) U. B. C. Anthropological Museum
(b) Centennial Museum.

Unit IV - The Coming of the White Man and his Effect upon the Cultures of the Northwest Coast (Indian-White Conflict)

A. Historical Résumé and Population Trends (lecture)

B. Readings of two Indian newspapers

- AKWASASNE NOTES

- THE NATIVE VOICE

Optional: Deloria - Custer Died for your Sins
Cardinal - The Unjust Society
Huffaker - Nobody Loves a Drunken Indian

C. Films with Discussion:

* Indian Relocation: Elliot Lake - A Report

Pow Wow at Duck Lake

Indian Dialogue, Ballad of Crowfoot

* The Indian Speaks

D. What is "Red Power"?
- Field trip to Indian Education Resources Centre---talk to Alvin McKay (Director).
* Field trip to talk to editor of Native Voice.

E. Discussion of what current governmental Indian Policies are.

Unit V - An Ethnographic Study

A. An examination of 21 N. F. B. films of the Netsilik Eskimos **

B. The inclusion of 3 Netsilik Simulation games. ***
- The Bow and Arrow Game.
- The Crossing Place Hunting Game
- The Seal Hunting Game

- WRITTEN ASSIGNMENT

The Netsilik series of films was shown in the Anthropology class to afford students the opportunity to conduct an ethnographic study. With the limitations of time, lack of sophisticated linguistic ability, and no opportunity for actual cultural contact, students at the end of this film series were nevertheless able to develop good descriptions and broad generalizations concerning the Netsilik people through comparisons with our own culture. The written assignments on the film series were due on June 11th and were returned when students came for their report cards.

* Not available for Spring Semester.
** Will be reduced to approximately 10 films in Fall Semester.
*** Not included in Spring Semester - lack of time.
Should be included in place of films.

BOOKS FOR THE ANTHROPOLOGY 11E PROGRAM

Required Reading

Beals, A. R.	Cultures in Process
Duff, W.	Impact of the White Man
Drucker, P.	Indians of the Northwest Coast or
Drucker, P.	Cultures of the North Pacific Coast

Suggested Reading

Barbeau, M.	The Indian Speaks 1943
Baity, E.	Indians 1951
Carr, E.	Klee Wyak 1941
Carter, A.	Somewhere Between Vol. I 1966
Carter, A.	This is Haida Vol. II 1968
Clark, E. E.	Indian Legends of the Pacific Northwest 1953
Drucker, P.	People of the Potlatch 1956
Fraser, S.	Simon Fraser Letters 1806-1808
Gooderham, K.	I am an Indian 1969
Griffin, G. H.	Legends of the Evergreen Coast 1934
Hawthorn, A.	Art of the Kwakiutl 1957
Hawthorn, H. B. (ed)	Indians of B. C. 1958
Holm, O. W.	Analysis of N. W. Coast Art 1965
Jefferys, C. W.	Pictures of Canada pp 1-50 1942
Jennes, D.	Indians of Canada 1955
Leechman, J. D.	Native Tribes of Canada 1956
McKelvie, B. A.	Maquinna 1946
McKelvie, B. A.	Tales of Conflict 1950
Poole, L. & G.	C-14 Dating Methods
Ravenhill, A.	Native Tribes of B. C. 1930
Schultz, J. W.	My Life as an Indian 1957
Sewid, J.	Guests Never Leave Hungry 1969
Spence, L.	Myths of the North American Indians 1914
Steensel, M.	People of the Light and Dark 1960
Thornton, M. V.	Indian Lives and Legends 1966
Vancouver, Capt. G.	Journal of Captain Vancouver
Wherry, J. H.	The Totem Pole Indians 1964
Woolley, L.	History Unearthed

APPENDIX C

SUMMARY OF STUDENT RESPONSES TO THE QUESTIONNAIRE ON THE ANTHROPOLOGY 11E PROGRAM

Total No. of Questionnaires = 14

STUDENT QUESTIONNAIRE OF THE ANTHROPOLOGY 11E PROGRAM

This questionnaire is designed to obtain your opinion of the experimental course entitled Anthropology 11E. The results of the questionnaire will not be used for marks or grading purposes. The questionnaire was developed by the Vancouver School Board Department of Planning and Evaluation to assess students' reactions toward the course.

As the response to the questionnaire is intended to be anonymous, you need not sign your name. Please be forthright in your answers to these questions.

1. Why did you decide to enroll in the Anthropology 11E program?
   (a) Interested in studying man and his culture - 11
   (b) Anthropology was recommended by older siblings at university - 2
   (c) Anthropology was recommended by a teacher - 1

2. What did you expect to gain from taking this course?
   (a) Gain a better understanding of different cultures through discussion and projects in this course and then relate this knowledge to my own culture - 13
   (b) Did not gain much from the course but wanted a subject that was easy - 1

3. How meaningful was the content of this course to your needs and interests?

___ Meaningless	___ Not very meaningful	5 (36%) Moderately meaningful	7 (50%) Very meaningful	2 (14%) Extremely meaningful

Comment
   (a) The study and discussion of people was interesting - 9
   (b) The course filled in gaps of Canadian history and culture which are not covered by the regular Social Studies courses - 2
   (c) More Archaeology was expected in the course - 1
   (d) The unit of the Northwest Coast Indians should have been expanded to study their life style after contact with the white man - 1
   (e) Controversial subjects should have been discussed and used for written assignments in order to create more student involvement - 1

4. How do you rate the method(s) of presentation?

___ Poor	1 (7%) Below average	3 (21%) Adequate	6 (43%) Very worthwhile	4 (29%) Outstanding

Comment
   (a) The use of field trips, films, tape recordings, video-tapes, seminar discussions and a major project made the course very informal and interesting - 8
   (b) Methods of arousing student interest could be improved by inviting more experienced guest speakers, by scheduling more seminar discussions, and by studying more about man and his behaviour in modern society - 3
   (c) No response - 3

5. All in all, how worthwhile was this course for you?

___A waste of time	___Not very worthwhile	3 Adequate 21.5%	8 Very 57% worthwhile	3 Outstanding 21.5%

Comment
(a) A worthwhile course (particularly the discussion of human behaviour in modern society) - 5
(b) Student could obtain what he wanted from the course - 5
(c) Provided an opportunity to consider my major field of study for university - 1
(d) No response - 3

6. What did you like most about the course?
(a) Seminar discussions on the social aspects of Anthropology - 6
(b) Films - 5
(c) Teaching methods - 3
(d) Major project - 3
(e) All topic units in the course - 1
(f) Assigned T.V. programs - 1
(g) Simulation games - 1

(Students gave more than one response to this question.)

7. What did you like least about the course?
(a) Unit on the Northwest Coast Indians was too extensive - 4
(b) Seminars on modern society - 2
(c) Factual material - 1
(d) Films - 1
(e) Simulation games - 1
(f) Term paper - 1
(g) Lack of Archaeology - 1
(h) No response - 3

8. Any other comments?
(a) Enjoyed the course - 5
(b) Good teaching - 1
(c) The current problems of the Indians should be studied - 1
(d) A course with some sociology, philosophy and anthropology is preferred - 1
(e) Personality clashes between students discourage discussion - 1
(f) No response - 5

9. What suggestions do you have for future courses in Anthropology?
(a) More emphasis on modern man and his culture - 7
(b) More field trips and guest speakers - 6
(c) Discuss a wider range of both ancient and modern cultures - 3
(d) More time should be allotted to this course - 3
(e) More high quality teachers should assist with the course - 2
(f) More seminars - 1
(g) More simulation games - 1
(h) More concentrated study of the Eskimo culture - 1
(i) Eliminate prerequisites for the course - 1
(j) Limit the class size for this course - 1

(Students gave more than one response to this question.)